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best extant synthesis and does cover the main lines of experience,"—this, despite the fact that its synthesis is not perfect and therefore lacks finality. Since theology must be a free consensus, Roman theology with its oracular, final authority must be rejected. The Reformation theology rejected too much of experience. Anglican theology admits a consensus and permits reconstruction. Its chief peril is opportunism.

The bulk of the work applies these principles to the controversies relative to the inspiration of the Scriptures and the Eucharist. The problems of pastoral theology that center in the church as an institution are also treated. But the discussion is of partial rather than of general interest.

In fact the interesting element in the discussion is not the insistence upon the primacy of Anglican thought but the emphasis laid upon experience as the determinant of dogma. The discussion approaches pragmatism though the author repudiates the idea. There are times when we fear that the discussion means that whatever is and has been is right. Yet Liberalism, Modernism, and Protestantism in general are curtly dismissed from consideration. The suggestion of special pleading is constantly present.

W. T. P.

CUNNINGHAM, WILLIAM. *Christianity and Politics*. Boston: Houghton Mifflin Co., 1915. xi+271 pages. \$1.50.

This volume contains the Lowell Lectures delivered in the autumn of 1914. The word "politics" in the title is employed in a broad sense. Archdeacon Cunningham has furnished a suggestive and thought-provoking discussion of the ways in which Christianity may seek to improve the social, civil, and industrial life of men.

The first four lectures give an excellent historical survey of the typical theories on this point. Catholicism, with its belief in a church-controlled civilization, Anglicanism, in which church and state are merged in one national system of controls, Presbyterianism, with its demand for a society organized according to biblical precepts, and Independentism, with its insistence on the autonomy of the church, and its denial of the right of coercion of conscience, are all discussed, with illuminating citations from literature and references to historical occurrences.

Dr. Cunningham recognizes that the modern state is a secular institution, and exists to promote secular ends. What, now, is the social and political duty of the church in a secular government? It is evident from the rambling and somewhat fragmentary narrative of the final chapters that it is not possible to give to the church any such unified and all-important place as former ages assigned to it. For the most part the moral problems of modern society must be analyzed with the aid of a knowledge of economics and social principles, and the solutions must rest on an experimental basis. The task of Christianity is to inspire lofty ideals, to create the disposition to devote one's self to the service of humanity, and to provide an organization for moral and religious training. This may seem like a modest task; but in view of the partisan and selfish attitude of class interests, it assumes an importance which Dr. Cunningham well emphasizes.

G. B. S.

GARVIE, ALFRED E. *The Evangelical Type of Christianity*. (Manuals for Christian Thinkers, No. 20.) London: Charles H. Kelley. 147 pages. 1s.

This excellent popular exposition of a term which is so often employed as a kind of shibboleth ought to be of real service to many. While Principal Garvie professes